



Towards an Inclusive Curriculum: English Education and the Integration of Indian Knowledge Systems

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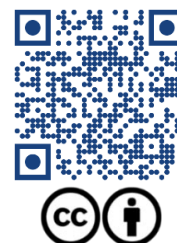
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Abstract— This paper critically examines the historical evolution and present dynamics of English language education in India, emphasizing the need to integrate Indian Knowledge Systems (IKS) into the curriculum to create a more balanced and inclusive educational framework. The objective is to address the historical and ongoing marginalization of indigenous languages and epistemologies, a consequence of colonial policies such as Macaulay's Minute (1835) and Wood's Despatch (1854), which established English as the dominant medium of instruction. While English has opened economic and academic opportunities, it has also contributed to the erosion of local cultures and linguistic diversity. The gap identified lies in the overemphasis on English as the sole marker of progress and success, often at the expense of India's rich intellectual heritage. Using a qualitative methodology, the paper analyzes historical documents, educational policies like the Sarva Shiksha Abhiyan (2000-2001 onwards), and existing curriculum models to explore how IKS—encompassing Ayurveda, Vedic mathematics, classical arts and indigenous ecological knowledge—can be meaningfully integrated into contemporary education. The paper proposes pragmatic strategies such as bilingual/multilingual education models and interdisciplinary integration of IKS into science, mathematics and environmental studies. The outcome envisioned is a curriculum that promotes national identity, cognitive diversity and cultural pride while ensuring global competitiveness. This approach fosters students' connection to their roots and prepares them to thrive in a pluralistic and globalized world. The future relevance of this study lies in its advocacy for curriculum reforms that respect both the global utility of English and the foundational value of India's indigenous knowledge traditions.



Keywords— Curriculum, English Language, Indian Knowledge System, Linguistic Pluralism, NEP 2020, Vernacular Language

I. INTRODUCTION

The evolution of English education in India has been deeply intertwined with the country's colonial history, influencing its socio-economic development, cultural identity and intellectual landscape. English as a language was introduced in the 17th century during the colonial period and became the medium through which the British sought to establish control over Indian society by using language as a tool of governance and cultural transformation. Figures such as William Carey and Charles Grant were instrumental in introducing English to the Indian education system,

setting up missionary schools and advocating for the spread of English to create a class of Indians proficient in the language. Their efforts were supported by colonial policies like Macaulay's Minute (1835) and Wood's Despatch (1854) that led to the establishment of English as the dominant language of education, administration and progress in India. While English opened doors to global opportunities in commerce, science and research, it simultaneously displaced Indian Knowledge Systems (IKS) and regional languages. These indigenous knowledge systems, rooted in India's ancient traditions of learning, encompass diverse fields such as Ayurveda, Vedic

mathematics, classical arts, architecture and ecological practices. As English education in India began under the colonial supervision who prioritized Western knowledge and pursued to produce a class of English-educated Indians to serve British welfares and dominated IKS. The educational policies passed during the colonial era had often dismissed the value of vernacular languages and Indian knowledge systems by reinforcing the idea that English was the opening to progress and modernity, whereas indigenous traditions were archaic and irrelevant.

During post-independence, English continued to play a substantial role in India's educational and socio-economic fabric. Initiatives like the *Sarva Shiksha Abhiyan* (2000-2001) aimed to democratize access to education but the prominence of English as a medium of instruction persisted, predominantly in urban centres and elite institutions. English proficiency became synonymous with upward mobility which reinforced class divisions and created a linguistic hierarchy. At the same time, vernacular languages and knowledge systems were often marginalized in mainstream education with only limited efforts made to preserve and integrate them into the contemporary curriculum. The dominance of English in Indian education presents both opportunities and challenges. While English proficiency is crucial for global engagement in areas such as technology, international trade and academic research, but the exclusive focus on English risks continuing the colonial legacy of linguistic and cultural subjugation by undermining the vast intellectual wealth contained within India's indigenous knowledge systems. Recently, there has been a growing recognition of the need to create a more inclusive and balanced curriculum, one that integrates English with Indian Knowledge Systems to ensure that students are equipped with both global proficiencies and a strong connection to their cultural heritage.

Objectives:

- To explore the historical development of English education in India and its impact on Indian Knowledge System.
- To examines the key colonial policies, the role of missionaries and the socio-cultural shifts that succeeded English to take roots in Indian education
- To focus on the ongoing sidelining of IKS in the contemporary curriculum and advocating its integration as a means of promoting a more inclusive, culturally responsive and equitable education system.
- To evaluate and strategize to integrate IKS into the current curriculum, extending from bilingual and multilingual education models to the inclusion of

IKS in science, mathematics and environmental studies.

India can create a curriculum that not only prepares students for the demands of the global economy but also preserves and revitalizes the rich intellectual traditions that have defined Indian knowledge for centuries by blending the education with IKS. The need for an inclusive curriculum is supreme in today's globalized world where cultural diversity and heritage are as important as technological and scientific advancements. Integrating IKS into the education system will not only ensure the preservation of India's ancient knowledge but will also provide students with holistic learning experiences that combine the strengths of modern and traditional education. The research contributes to ongoing efforts to decolonize Indian education and develop an educational framework that is both locally relevant and globally competitive.

II. HISTORICAL CONTEXT OF ENGLISH EDUCATION IN INDIA

The history of English education in India is deeply intertwined with the country's colonial past by looking back to the early 17th century. When British traders arrived under the auspices of the East India Company, their primary objectives were economic but their influence soon extended into the realms of politics, culture and education. As the British gradually gained control over vast territories in India, they recognized the need to educate a section of the population to aid in their administrative efforts. This marked the beginning of English education in India which would later become a dominant force in the country's educational system.

1. Early Introduction of English (17th-18th Century)

The 17th century saw the arrival of English merchants and the establishment of trading posts under the East India Company. At this stage the British showed little interest in educating the native population. Their early efforts in education were primarily focused on learning local languages to facilitate communication and trade. However, as their influence grew, particularly in the 18th century, the British began to shift their educational focus. Christian missionaries played a significant role in the early stages of English education in India. Missionaries such as William Carey arrived in India in the late 18th century with the primary goal of converting the local population but they also saw education as a means to this end. Carey, a key figure in this movement, established schools in Bengal and worked to spread English education alongside vernacular language instruction to both European and Indian students. This period marked the beginning of formal education

systems that combined Western knowledge with vernacular languages.

2. The Role of Missionaries and the Rise of English Education

Missionaries not only promoted Christianity but also laid the groundwork for English education. They established schools that offered Western education through the medium of English and gradually English gained prominence in educational institutions. Missionaries like Carey also contributed to the development of vernacular languages but their long-term effect was the expansion of English as the primary language of instruction. The British government began to view education as a way to solidify their rule in India. Education became a tool to create a class of Indians who could assist the British in administering the colony. It was at this time that Charles Grant, a member of the East India Company, proposed the introduction of English as the language of instruction in Indian schools. Grant believed that education, particularly through English, could help eliminate what he saw as ignorance and superstition among the native population. This proposal laid the foundation for English to become a key element of India's educational system.

3. Macaulay's *Minute on Indian Education* (1835): The Defining Moment

One of the most significant turning points in the history of English education in India came in 1835, when Thomas Babington Macaulay, a member of the Supreme Council of India, presented his infamous *Minute on Indian Education*. Macaulay argued that English should be the primary medium of education, stating that Indian languages were inadequate for the needs of modern education. He famously declared that a single shelf of European literature was worth more than all the literature of India and Arabia combined. "I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia" (Macaulay). His objective was to create a class of Indians who were "Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect" (Macaulay). The adoption of Macaulay's policies marked the official establishment of English as the language of higher education in India. The British government aimed to train an elite class of Indians who could serve as intermediaries between the British rulers and the Indian masses. This policy not only created a divide between English-educated elites and the rest of the population but also marginalized Indian Knowledge Systems and regional languages.

4. Wood's Despatch (1854) and the Expansion of English Education

Charles Wood's Despatch of 1854, often referred to as the Magna Carta of English Education in India which played a crucial role in expanding English education throughout the subcontinent. "It contains a scheme of education far wider and more comprehensive than the local or the supreme Government would have ventured to suggest" (Kochhar, 1995, p.8). Wood's Despatch emphasized the importance of education at all levels from primary to higher education and recommended the establishment of universities in major cities such as Calcutta, Bombay and Madras. Wood advocated for English to be the medium of instruction in higher education while vernacular languages could be used at the primary level. The Despatch also called for the creation of teacher training institutions and the promotion of technical and vocational education. Although Wood's Despatch recognized the importance of vernacular languages at the lower levels of education, it further entrenched English as the language of higher learning and administration.

5. The Impact of Colonial Education Policies

The introduction of English education during the colonial period had far-reaching consequences. On the one hand, it facilitated access to Western knowledge, science and technology by enabling Indians to engage with global intellectual and political movements. English education also played a critical role in the emergence of India's nationalist movement with leaders such as Mahatma Gandhi, Jawaharlal Nehru and B. R. Ambedkar receiving English education that allowed them to articulate their visions for an independent India on an international stage. However, the dominance of English also led to the sidelining of Indian Knowledge Systems and vernacular languages.

The colonial education system, however, systematically marginalized IKS, replacing indigenous learning system with western-centric paradigms deriding and demeaning traditional knowledge. It also paved the way for a cultural and intellectual disconnect that left generations of Indians alienated from their heritage (Kumar and Babu, 2025).

Traditional education systems such as the *gurukuls* were systematically replaced or neglected and vast bodies of indigenous knowledge, particularly in fields like medicine, mathematics and philosophy were sidelined in favour of Western curricula. This created a linguistic and cultural divide between the English-educated elite and the broader population, whose education and knowledge systems were rooted in local languages and traditions.

6. Post-Independence Developments and the Role of English

After India gained independence in 1947, English continued to occupy a central role in the country's education system. A new constitution became effective for the independent India from 26th January 1950, where certain constitutional provision on education was given, for instance Article 45, under the Directive Principles of State Policy states that, "The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years" (Constitution of India, 1950, Art. 45), and many more articles were also dedicated in this regards like article 15, 17, 29, 30, 46 and many such more. While efforts were made to promote vernacular languages, English remained the primary language of higher education, administration and business. Policies such as the *Sarva Shiksha Abhiyan* aimed to democratize access to education but English proficiency became a marker of social mobility and success in an increasingly globalized world. As India entered the 21st century, the role of English in education has continued to evolve. English remains a key medium of instruction in schools and universities, particularly in urban areas, while regional languages continue to struggle for prominence. At the same time, there is a growing recognition of the need to integrate Indian Knowledge Systems into the mainstream curriculum to preserve India's cultural and intellectual heritage.

The historical development of English education in India, shaped by colonial policies and missionary efforts, has had a profound and lasting impact on the country's intellectual and cultural landscape. While English education has provided access to global opportunities, it has also marginalized indigenous knowledge and created linguistic hierarchies that persist to this day. Understanding this historical context is crucial to developing a more inclusive curriculum that balances the advantages of English with the preservation and integration of Indian Knowledge Systems.

The Case for Indian Knowledge Systems (IKS)

Indian Knowledge Systems (IKS) refer to a rich tapestry of knowledge and practices that have evolved over centuries that is deeply intertwined with India's cultural heritage, philosophical traditions and scientific advancements. IKS encompasses diverse fields, including Ayurveda, Vedic mathematics, classical arts and indigenous ecological practices each offering unique insights that contribute to a holistic understanding of the world. Ayurveda, for instance, is an ancient system of medicine that emphasizes the balance between the mind, body and spirit, promoting wellness through natural remedies and lifestyle practices tailored to individual constitutions. Its relevance in contemporary health discussions underscores the importance of integrating traditional healing practices into

modern medical paradigms as it offers holistic approaches that prioritize prevention and wellness over mere symptom management.

Similarly, Vedic mathematics represents a sophisticated mathematical system rooted in ancient texts, emphasizing mental agility and innovative problem-solving techniques. This branch of knowledge not only cultivates numerical proficiency but also encourages creative thinking and cognitive flexibility among students. By incorporating Vedic mathematics into the curriculum, educators can help students develop a deeper appreciation for the historical foundations of mathematics while enhancing their analytical skills, preparing them for both academic and real-world challenges.

In the realm of classical arts, India boasts a rich heritage of dance, music and visual arts that reflect the country's diverse cultural narratives. Integrating classical arts into the education system not only fosters creativity and self-expression but also helps students connect with their cultural roots. Exposure to classical forms encourages an understanding of artistic expression as a vital aspect of human experience, promoting emotional intelligence and empathy. Furthermore, through learning about indigenous art forms, students gain insights into the societal values, historical contexts, and philosophical beliefs that shape their communities. Equally crucial are indigenous ecological practices, which encompass traditional agricultural techniques, water management systems, and biodiversity conservation methods developed over generations. These practices are rooted in an intimate understanding of local ecosystems and sustainable living, offering valuable lessons in environmental stewardship. As the world grapples with climate change and ecological degradation, integrating these traditional knowledge systems into educational curricula can empower students to address pressing environmental challenges through culturally relevant solutions.

The cultural relevance of IKS cannot be overstated. In a globalized world increasingly dominated by Western paradigms, the integration of local knowledge into educational frameworks serves as a counterbalance by preserving indigenous identities and fostering national pride. By valuing and incorporating IKS, educational institutions can help students develop a sense of belonging and understanding of their heritage. This connection to cultural roots is essential, especially in a diverse nation like India, where multiple languages, traditions, and belief systems coexist. Integrating IKS into the curriculum creates a more inclusive educational environment that reflects the pluralistic nature of Indian society. Moreover, the integration of IKS can bridge the existing knowledge gap

created by an English-centric educational system that has historically marginalized local languages and knowledge. By incorporating IKS, educators can empower students and local communities, validating their contributions to knowledge and society. This empowerment is particularly crucial in fostering critical thinking, as students engage with their cultural heritage and develop a broader worldview that transcends the limitations of a singular narrative. The benefits of IKS integration extend beyond cultural preservation. It offers a holistic educational approach that nurtures cognitive development and addresses contemporary challenges. For instance, students who learn about sustainable agricultural practices through IKS are better equipped to tackle issues related to food security and environmental sustainability. By exploring the interplay between traditional knowledge and modern scientific inquiry, students can develop innovative solutions that respect both local practices and global demands. Examples of successful IKS integration can be found in various educational initiatives across India. Schools and institutions that have embraced IKS have reported positive outcomes, including increased student engagement, enhanced critical thinking skills, and a stronger sense of identity among learners. For instance, some universities have established courses that explore traditional Indian sciences, arts, and philosophies, allowing students to critically engage with their cultural heritage while acquiring contemporary skills.

The instance for integrating Indian Knowledge Systems into the English-dominated educational landscape is compelling. By valuing and incorporating IKS, we can create a more inclusive, equitable, and culturally responsive curriculum that respects and celebrates India's intellectual diversity. Such an educational framework not only prepares students to compete in a globalized world but also connects them to their roots, fostering a deeper understanding of their cultural heritage and the wealth of knowledge it encompasses. Ultimately, embracing IKS in education is a crucial step towards building a more holistic, relevant and meaningful learning experience that honours both the past and the future.

III. PROPOSED STRATEGIES FOR INTEGRATION OF INDIAN KNOWLEDGE SYSTEMS (IKS)

Integrating Indian Knowledge Systems (IKS) into the educational curriculum requires a thoughtful and multifaceted approach that acknowledges the complexities of contemporary education while honouring traditional knowledge. "Prof. Ganti Suryanarayana Murthy elaborated upon incorporating IKS into higher education institutes to nurture enthusiastic scholars with enriched knowledge and

critical thinking rooted in Indian culture and heritage" (Thematic Session 15 Indian Knowledge Systems). One effective strategy is the implementation of bilingual and multilingual education models. By encouraging students to learn in both English and their mother tongues, educational institutions can foster linguistic pluralism, allowing students to access knowledge through various cultural lenses. This approach not only helps students maintain their linguistic heritage but also enhances cognitive development by enabling them to think critically across languages. For instance, when students learn scientific concepts in their native language, they may grasp foundational ideas more effectively and connect them with traditional ecological practices. Bilingual education empowers students to navigate multiple worlds, fostering a deeper appreciation for both local and global perspectives.

Another strategy involves interdisciplinary approaches that integrate IKS with subjects such as science, mathematics, environmental studies, and social sciences. For example, combining Ayurveda with modern health sciences can offer students a comprehensive understanding of health and wellness. This approach allows students to explore how traditional medicinal practices can complement contemporary healthcare, bridging the gap between ancient wisdom and modern science. Similarly, integrating Vedic mathematics with conventional math curricula can enhance students' problem-solving skills and foster a love for mathematics by showcasing the richness of India's mathematical heritage. Such interdisciplinary models not only enhance students' understanding of various subjects but also encourage them to appreciate the interconnectedness of knowledge across disciplines. The development of contextualized curriculum frameworks that respect and incorporate local knowledge is essential. This means adapting curricula to reflect the cultural, historical, and ecological contexts of the students' communities. For instance, environmental studies courses can draw on indigenous ecological practices that emphasize sustainability, resource management, and biodiversity. By incorporating local case studies and examples, students can see the relevance of their education to their immediate environment and communities. Such contextualization not only enriches the learning experience but also fosters a sense of belonging and ownership among students, making education more meaningful and impactful.

Professional development programs for educators are crucial for successful integration of IKS. These programs can equip teachers with the knowledge and skills to effectively incorporate traditional knowledge into their teaching practices. Workshops, training sessions, and collaborative platforms can facilitate the exchange of ideas among educators on best practices for integrating IKS.

Educators must also be encouraged to research and engage with local communities to understand their knowledge systems better. This engagement can lead to the co-creation of educational resources that reflect the community's cultural heritage and values, fostering a collaborative approach to education. Furthermore, community engagement and partnerships with local knowledge holders, including elders, practitioners of traditional arts, and local scientists, can enrich the educational experience. Schools can invite community members to share their knowledge and experiences, providing students with firsthand insights into their cultural heritage. This collaboration can take various forms, such as guest lectures, workshops, or cultural events, creating an immersive learning environment. Engaging with local knowledge holders not only enhances the curriculum but also strengthens the bond between educational institutions and the communities they serve, fostering mutual respect and understanding. Finally, it is essential to create assessment frameworks that value and recognize students' understanding of IKS alongside traditional academic metrics. Current assessment models often prioritize standardized testing that may overlook students' mastery of local knowledge and cultural practices. Developing alternative assessment methods, such as project-based learning, portfolios, and performance assessments, can allow students to demonstrate their understanding and application of IKS in meaningful ways. Such assessment frameworks encourage creativity, critical thinking, and problem-solving, while also validating the significance of indigenous knowledge in the educational landscape. "(IKS) can be understood as a decolonization process that extends beyond economic and political realms to encompass socio-cultural aspects" (Sharma, et.al, 2020).

Integrating Indian Knowledge Systems into the educational curriculum requires a multifaceted approach that includes bilingual education, interdisciplinary learning, contextualized curricula, professional development for educators, community engagement, and innovative assessment strategies. By embracing these proposed strategies, educational institutions can create a more inclusive and holistic curriculum that respects and celebrates India's rich intellectual heritage. This integration not only prepares students for success in a globalized world but also empowers them to remain connected to their cultural roots, fostering a sense of pride and identity that is essential for personal and societal development.

Challenges and Considerations in Integrating Indian Knowledge Systems (IKS)

Integrating Indian Knowledge Systems (IKS) into the educational curriculum presents various challenges that educators, policymakers, and institutions must navigate

carefully. One of the primary obstacles is the existing educational framework, which has been historically shaped by colonial legacies that prioritize English and Western knowledge systems. This framework often marginalizes local languages and traditional knowledge, creating a perception that IKS lacks rigor or relevance in contemporary education. As a result, educators may feel hesitant to incorporate IKS into their curricula due to fears of inadequacy or lack of acceptance among stakeholders. To overcome this challenge, a fundamental shift in perspective is required—educators must be empowered to recognize the value of IKS and advocate for its inclusion alongside conventional curricula. Another significant challenge is the lack of resources and support for implementing IKS within schools. Many educational institutions, especially in rural or underfunded areas, may lack access to the necessary materials, trained educators, and infrastructure to effectively teach IKS. Developing educational resources that accurately reflect IKS and make them accessible to teachers and students is essential. This may involve creating textbooks, online resources, and teaching aids that integrate IKS into various subjects. Moreover, there is a need for funding and support from government and educational authorities to facilitate the development and dissemination of these resources.

Resistance to change from various stakeholders can also impede the integration of IKS into the curriculum. Parents, educators, and administrators who are accustomed to traditional forms of education may be sceptical about the effectiveness of incorporating IKS. They may question whether such integration would prepare students adequately for global competitiveness, leading to concerns about academic rigor and employability. To address this resistance, it is vital to engage stakeholders in discussions about the benefits of IKS, emphasizing how a well-rounded education that includes traditional knowledge can enhance critical thinking and cultural awareness, which are increasingly valued in the global job market. Another challenge lies in the diversity of Indian Knowledge Systems themselves. India is a vast country with multiple languages, cultures, and traditions, making it difficult to define a singular approach to IKS integration. Each region may have its own unique practices, beliefs, and systems of knowledge, which can lead to inconsistencies in implementation. Educators and policymakers must navigate these regional differences while ensuring that the integration of IKS is representative of the diverse cultural landscape of India. This requires a collaborative approach that involves local communities in the decision-making process, allowing them to contribute their knowledge and perspectives on how IKS can be best integrated into education. Additionally, there are curricular and assessment challenges associated with

integrating IKS. Traditional curricula often prioritize standardized testing that may not effectively assess students' understanding of IKS. Consequently, there is a need to develop assessment methods that can evaluate students' knowledge and application of traditional practices alongside their mastery of conventional subjects. Creating a balanced assessment framework that recognizes the value of IKS while maintaining academic standards can be a complex task, requiring innovative approaches that blend both traditional and contemporary educational philosophies. Finally, teacher training and professional development play a crucial role in the successful integration of IKS. Many educators may not be familiar with IKS or lack the training necessary to effectively teach these systems. Professional development programs are essential to equip teachers with the knowledge and skills required to incorporate IKS into their classrooms. This training should include not only the content knowledge of IKS but also pedagogical strategies that facilitate experiential learning and engagement with local communities. Without adequate support and training, even the most well-intentioned initiatives may falter. As Tagore aptly stated in his book, *Towards Universal Man* that:

India's education system was not confined to the four walls of a classroom; it was a way of life. The gurukuls and ashrams were not just schools but centers of holistic learning where students imbibed knowledge of the self, society, and the universe (Tagore, 1961).

In summary, integrating Indian Knowledge Systems into education is fraught with challenges, including existing educational frameworks that prioritize Western knowledge, resource constraints, resistance from stakeholders, the diversity of IKS, curricular and assessment issues, and the need for teacher training. Addressing these challenges requires a concerted effort from educators, policymakers, and communities to create a more inclusive and equitable educational system. By recognizing the value of IKS and actively working to incorporate it into curricula, India can foster a holistic education that honours its rich cultural heritage while preparing students for a globalized world.

IV. CONCLUSION

In an increasingly interconnected world, the need for a more inclusive and culturally responsive educational framework has never been more pressing. This research paper has explored the critical importance of integrating Indian Knowledge Systems (IKS) into the English-dominated educational curriculum in India. By tracing the historical development of English education in the country and

highlighting the exclusion of local knowledge, it is evident that the traditional educational model has perpetuated a significant knowledge gap, marginalizing the rich cultural heritage that IKS represents. The integration of IKS is not merely an academic exercise; it is a vital step toward preserving cultural identities and fostering a sense of belonging among students. Through a detailed examination of the benefits that IKS can bring to education, including holistic learning, cognitive development, and environmental awareness, it becomes clear that traditional knowledge systems can complement contemporary curricula in meaningful ways. This integration not only enhances students' understanding of their heritage but also equips them with the skills necessary to navigate the complexities of modern life. To facilitate the successful incorporation of IKS into the educational landscape, this paper has proposed several strategies, including the implementation of bilingual education models, interdisciplinary curricula, and community engagement initiatives. However, it has also acknowledged the challenges that must be overcome, such as resistance from stakeholders, resource constraints, and the diversity of knowledge systems across regions. Addressing these challenges requires a collaborative effort from educators, policymakers, and local communities to create a curriculum that is both inclusive and relevant. Ultimately, the call for integrating IKS into the English education system is not an attempt to diminish the value of English as a global language; rather, it seeks to establish a balanced educational framework that respects and celebrates India's pluralistic society. By valuing IKS alongside traditional academic subjects, we can nurture a generation of learners who are not only equipped for global challenges but are also deeply connected to their cultural roots. This integration is essential for building a more equitable, inclusive, and culturally rich educational environment that honors India's diverse intellectual heritage while preparing students for the future. In conclusion, embracing Indian Knowledge Systems in education is not just a necessity for cultural preservation but also a pathway to enriching the overall learning experience. It represents a commitment to fostering a more inclusive, dynamic, and responsive education system that empowers students to thrive in a globalized world while remaining grounded in their unique cultural identities.

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